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Notes.

WEDDING DANCE IN BRITTANY.

On returning to the Hôtel des Voyageurs, at Carnac, in Brittany, for *déjeuner*, on Tuesday, Oct. 10, 1893, we found a wedding party of over thirty peasant folk taking wine in the *salon*. Our hostess informed us of the matter in a loud whisper, "Les noces," as the party were leaving the hotel.

The wedding ceremony had been held in the old church across the road. All the men of the party, except one, wore dark-coloured Breton "Eton" jackets and broad-brimmed, low, round-topped felt hats, with wide velvet bands around them, buckled at the back and with the ends hanging a foot long down the neck, and the usual tight trousers.

The women wore beautiful but heavy costumes of full warm colours, with lace about the shoulders. The garments looked like old and finely preserved family treasures. Both men and women wore modern leather boots.

The party, on leaving the hotel, walked a few yards round the corner into the main Plouharnel road, and there, near the church and opposite the houses of friends, two musicians began playing, one on bagpipes and the other on a shepherd's pipe (*chalumeau*). The bridegroom, who was smoking a long thin cigar and was the only smoker of the party, took his wife by the hand, spoke a few words, and fifteen couples linked hands, forming a chain ring, and began stepping to the music, whilst the entire chain of dancers moved around in a circle to the left, with shuffling steps and with rhythmic rests, in unison with the music, and accompanied by emphatic right-foot stamps on the ground, all together, and by a down-swinging of all the linked hands and arms, just previously raised.

This dance was kept up by the entire chain of dancers, moving always to the left with the sun, whilst treading in a circle for a couple of minutes. Then, without pause in the music or the dance, the entire chain of dancers altered the figure of their dance from the circle into that of a cross, still keeping the chain intact and the dancers facing one another closely, whilst treading the figure of an equal-armed cross and still all moving to the left with the same shuffling steps and with the same rhythmic emphasized rests in unison with the music.

Then, still without pause in the music or the dance, the entire chain of dancers again altered the figure of their dance, from the cross into a letter S, or serpent, the dancers keeping the chain intact and still facing one another closely whilst treading the figure of a letter S, or serpent, and still moving to the left and maintaining the dance as before.

Then the entire chain of dancers straightend out into a double line for a few seconds and then reverted into the chain circle. After a few circuits in repetition of the first figure, and when the bridegroom had returned close to the doorstep where he started the dance, he clapped hands and the dance and the music ceased and the party broke up into groups and refreshed themselves in adjoining houses.

The whole dance was gone through as if all knew it well, and with the solemn countenance of accustomedness. The music sounded like an old step-dance folk-tune of the mountains. It and the dance, with all its circumstance, were full of old-world interest.

Here, it seemed, was a glimpse of some ancient custom. The forms that the dance took seemed clearly to indicate so much; the circle, the cross, the serpent, all clearly and unmistakably formed as component parts of one dance, and that a wedding dance. Here, surely, was a survival of certain of the ceremonial rites accompanying some ancient form of the worship of Venus. It would be interesting to know whether any similar dance survives elsewhere.

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MAURITIUS AUGUSTUS BENYOWSZKY.

According to the writer of a review in the *Times* (Nov. 17, 1893) of the latest English edition of Benyowszky's 'Memoirs and Travels,' "in Hun-

gary, where partriotic pride in his supposed exploits seems to have obliterated the critical faculty, he [Benyowszky] has been elevated to the rank of a national hero."

This must have been news to all, even to those who had hitherto been under the impression that they knew something of Hungary. Because until Jókai's recent apotheosis of this good deal talked about but little-known national hero appeared in 1888, no Hungarian version existed of his book, though there were, besides the original English version, as many as eight German, one French, three Polish, two Dutch, one Swedish, and one Slovák editions in existence, nearly all more or less abbreviated. Those of his countrymen who could only understand their own Magyar mother tongue had to content themselves with such meagre details as they were able to cull from Count Gvadányi's poetical version of his life (Pozsony, 1807), or from the very short extracts published in the *Nemzeti Plutarkus*, or the Magyar *Magazine for Useful Knowledge*, at the beginning of the present century.

If Benyowszky at any time really has been a national hero, a very short article which appeared in the *Századok* (xxviii. pp. 646 *et seq.*), the journal of the Hungarian Historical Society, has effectually dislodged him from his pedestal, and no historian or geographer with any reputation to risk will ever attempt to replace the *disjecta membra* of the fallen idol.

Another reviewer, again, in the *Athenæum* (March 17), finds fault with Capt. Oliver, the editor of the 'Memoirs,' on account of this gentleman's endeavour "to throw all possible doubt on Benyowszky's accuracy and honesty," and it is the reviewer's opinion that in his evident prejudice against the "count," the editor has rather overshot his mark. But I think Capt. Oliver, instead of overshooting the mark, has not sufficiently shown up his "hero's" true character. The 'Memoirs,' to my mind, have a very much smaller substratum of truth than that which either the editor or his reviewer are inclined to admit, and there is very little in them that is not "romantic embellishment" or "exaggeration," not to use stronger terms.

The slender substratum of truth upon which the 'Memoirs' as issued in the volume before us are founded is, as the reviewer has correctly summarized it, that Benyowszky

"having as an extremely young man seen some service in the wars against the Polish Protestants supported by Russia, he was taken prisoner by the Russians and carried off to Siberia and Kamtschatka as an exile; that while there he organized, or joined in, a revolt in which the local governor was killed, and then, seizing a ship, he arrived after a four months' voyage at Macao, whence he obtained a passage, along with his followers, to the Mauritius, and thence to France."

So much I am willing to admit, but very little more. I do not deny, of course, that enough remains to give our hero a very fair claim to the title of adventurous. What I take exception to in his book is, that having had such an excellent opportunity of distinguishing himself by deeds and not words, and having had such a full share of adventures allotted to him, he did not content himself with relating honestly his experiences, but actually went out of his way to write two bulky volumes of mostly fiction, for apparently no other purpose than to pillory himself before the world as a self-convicted liar and a greater blackguard than he really was, as I shall presently show. A faithful record of his experiences would have made a very readable book; the wretched farrago he has produced, though it sets up claims to being considered a work on history and geographical discovery, is neither one nor the other.

In extenuation of his offence, perhaps it would be well to point out that his ancestors belonged to a nation among whom, in days gone by, at least, the faults of exaggeration and prevarication seem to have been hereditary. So, at least, Æneas Sylvius leads us to believe. According to this acute observer of men, it was the custom among Poles to make great things look greater; and it was also he who stated that if Poles occasionally did speak the truth, it was more by accident than design.*

The *Athenæum's* reviewer rallies, also, Capt. Oliver for his statement that "the memoirs open with a lie." Why, Capt. Oliver ought to have written, "with a pack of lies," for Benyowszky was not born in 1741, but in 1746; his father was neither a count nor a general and had no "hereditary lordship," but was only a retired colonel and a common landowner. His mother, though bearing the courtesy title of "baroness," because she was the daughter of a baron (who, in his turn, very likely was also a baron by courtesy only), was not an "hereditary Countess of Thurócz," for the very simple reason that no such title has ever been known in Hungary. Our hero was himself a commoner until Louis XVI., of France, made him a baron, and was not made a count until a very much later period than that covered by his 'Memoirs.' These are stubborn facts, which not even his most ardent admirer, and the most implicit believer in his veracity, Jókai, is able to gainsay. Jókai, consequently, blames Benyowszky's foreign biographers for the "inaccuracies." Though it is true, as the reviewer contends, that these "misstatements" occur in a part of the 'Memoirs' which are written in the third person, and not in the "count's" own hand, they are Benyowszky's very own fabrications.

* "More Polonorum, qui de magnis majora loquuntur," writes he, on Oct. 28, 1445 (Epist. 81), and on May 2 of the same year: "At hæc omnia in Hungaria nascebantur mendacia, quamvis aliqua inter hæc vera fuerint, magis casu quam studio dicta. Sed hæc omnia magis Polonis adscribo quam Hungaris."—'Voigt,' p. 362.

Dr. Jankó, another of Benyowszky's valiant defenders through thick and thin,* has seen a copy of his certificate of birth in the Archives Coloniales du Ministère du Commerce et des Colonies, at Paris, which, though issued as early as 1777, curiously enough, already gives the false date of birth and describes Benyowszky's father as a general and magnate. In addition hereto, Benyowszky, in the short memoir which, with his signature attached, he handed to Rochon at Port Louis, describes himself as "the scion of the illustrious house of the Barons of Benyovszky."† Whose but Benyowszky's own fertile brain could have supplied many of the particulars given in the short sketch of his life preceding the 'Memoirs'?

The question can be settled once for all by a glance at the original MS. of the 'Memoirs,' which their first editor, Wm. Nicholson, very wisely, has deposited in the British Museum (Add. MSS., 5359–5362). It consists of four volumes, written by a strange hand, but at the end of each volume Benyowszky has appended his signature, attesting the genuineness of the MS., and thereby accepting, I maintain, the responsibility for every statement contained therein. The short life, written in the third person and preceding the memoirs, ends at the bottom of the recto of folio 38 of the first volume. The 'Memoirs,' as written by himself, start on the verso of the very same leaf. Moreover the introductory life contains several corrections in Benyowszky's own hand in the Russian proper names, and all these are spelt according to the rules of Hungarian phonetics. This, I beg to submit, is conclusive.‡

As the parish register of his native town places the fact beyond all doubt that Benyowszky was not born till 1746, there is no need for me to add anything to Capt. Oliver's comment on our hero's fabulous exploits as colonel in the empress-queen's army in the campaigns of 1756, 1757, and 1758, or to make any remark about the events of the succeeding years,§ until we come to the year 1767, when he joined the Confederation of Bar.

L. L. K.

(To be continued.)

* *Századok*, xxv. 724.

† 'Voyage au Madagascar,' par l'Abbé Rochon (Paris, 1791), pp. 198 *et seq.*

‡ According to Dr. Jankó more MSS. dealing with Benyowszky are to be found in the British Museum, Add. MSS. 18,128, 18,129, 18,134, 18,135, 18,136, 18,139, and 18,844.

§ In palliation, nay, in justification of his conduct towards his brothers-in-law, Jókai enlightens his readers that, according to the Hungarian law (Werbőczy's 'Opus Tripartitum Juris Regni Hungariæ,' iii. 22), the lawful owner had a right to eject, by armed force, even, if necessary, any usurper of his property within a year. According to Horányi's 'Nova Memoria Hungarorum' (Pest, 1795, *sub nom.*). Benyowszky's mother was a widow when his father married her, and left three daughters by her first husband, all three married at the time of her decease in 1760. Their husbands "collato inter se consilio ac communi voluntate Vitricum Colonellum Samuelem Benyowszky Viennæ commorantem, atque ipsius posteros nulla habita Regii mandati ratione anno 1760 ex omnibus bonis, cum Matronis tum industria Benyowszkiana partis, via facti excludunt." After a lapse of six years, *i. e.*, in 1766, our Benyowszky collected a band of sympathizers and began a quarrel with the men of one of his brothers-in-law, in which firearms were freely discharged and several people on both sides wounded. Benyowszky thereupon was summoned to appear before the sheriff of his county to answer a charge of a breach of the public peace brought against him; but not daring to face his judge, for several reasons, Benyowszky escaped to Poland. Curiously enough, the letter of amnesty, issued by Maria Theresa in 1777, only mentions the offence of his having gone into foreign parts without his sovereign's leave.

BIBLIOGRAPHY OF CHRISTMAS.

(*Continued from* 8th S. iv. 502.)

Narcissus. A Twelfth Night Merriment played by youths of the parish at the College of St. John the Baptist in Oxford, A.D. 1602. With appendix. Now first edited from a Bodleian MS. by Mary L. Lee, of St. Hugh's Hall, Oxford. 8vo., pp. xxii, 51. Tudor Library, No. 4.

A Caveate before Christmasse: or, a Shorte Discourse of sport, play, or recreation in generall, shewing particularly also what sportes be lawfull, what unlawfull, by N. T. C., 1622. MS. in Sir T. Phillipps's collection.

On Mocket's book, 1651 [6th S. vi. 506], see 'D. N. B.,' xxxviii. 92.

Christmas in the Inns of Court, Chamberlayne, 'Present State of England,' 1702, pp. 396–7.

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Letter to a Person of Scrupulous Conscience about the Time of Keeping Christmas, 12mo.; 1754.

Christmas Treat, Dublin, 1567 [8th S. iv. 502]; read 1767.

A New Dramatic Entertainment called a Christmas Tale, etching by Loutherbourg, 8vo., 1774.

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The Christmas Ba'in, by Skinner [see Alexander, 'Northern Rural Life,' p. 176].

Hymn for Christmas Day, by Chatterton.

Christmas Tips, by the correspondents of the *Kensington News*, woodcuts by Bewick and others, 12mo., pp. 79, n.d.

Christmas Carols, by Mant, 1833 ('D. N. B.,' xxxvi. 97).

Old Christmas Carols, chiefly taken from manuscript sources. Edited by T. Wright. Percy Soc., 1841.

Christmas, its History, Antiquity, and Amusements, 8vo., pp. 64. 1844.

A Booke of Christmas Carols, illuminated from ancient MSS. in the British Museum, selected and arranged by Joseph Cundall, drawn by J. Brandard, printed by Messrs. Hanhart, 8vo., 184–.

A Garland of Christmas Carols, 12mo., pp. 20, Newcastle-upon-Tyne, 18—.

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E. Hodge, 8vo., Richardson, Newcastle-upon-Tyne, 1846.

New Curiosities of Literature, and Book of the Months, by George Soane, 2 vols. 8vo., 1849 (contains "Christmas").

Christmas in Olden Time, its Customs and their Origin, 1859.

St. Paul and Protestantism; with other Essays, by Matthew Arnold, contains 'A Comment on Christmas.'

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Stockwell, on the date of the Nativity, see *Yorksh. Weekly Post*, Dec. 30, 1893.

Boar's Head Carol, see Hearne, 'Gul. Neubrig.,' 1719, p. 745; and on the Boar's Head dinner at Oxford and similar customs, *Academy*, May 5, 1894, p. 375.

The Scientific Chronology of the World in its Relation to the Advent of Christ (see 'N. & Q.,' 8th S. vi. 140).

W. C. B.

A Christmas Poem.—The following version of 'Little Jack Horner' in the Latin tongue will, I opine, interest some of your readers. I have cut it from a copy of the *Lincoln Herald* of Jan. 13, 1832:—

Little Jack Horner
Sat in the corner,
Eating his Christmas pie;
He put in his thumb,
And he pulled out a plum,
And said, "What a sweet boy am I!"

Idem Latiné redditum.

Sedens Johannes parvus in angulo
Hornerus edit crustula Christmica;*
Et dixit, ut pruna extrahebat
Pollice, "Quam sum ego suavis infans!"

Astarte.

Christmas Anthem, 1232.—In 17 Henry III. twenty-five shillings were paid to the clerks of his chapel for chanting "Christ hath conquered" before him at Worcester on Christmas Day; and the like sum for singing it at Westminster on the Purification B.V.M. ("pro Christo vincit"). (F. Devon, 'Issues of Exchequer,' 1837, p. 513.)

W. C. B.

Christmas Cards.—Latimer, preaching at Cambridge in Advent, 1529, said, "I will apply myself according to your custom at this time of christmas; you are wont to celebrate Christmas by playing at cards." He therefore dealt Christ's cards; the game they played was to be the triumph or trump, and he that dealt should win, &c. These two sermons are entitled 'Of the Card.' See Fox's note about them.

W. C. B.

Calvin on Christmas.—Ed. Wells in 'Testimonies of Dissenters,' 1706, p. 10, quotes from Calvin's 'Epist. ad Hallerum':—

"Whereas some of your countrey are much offended at the abrogation of holy-days among us, and 'tis likely that much odious talk is spread about it, and I make account that I am made the author of this whole matter, and that by the ignorant as well as malicious: I can solemnly testify of myself, that this was done without my knowledge or desire. Before I ever came into the city there was no holy-day at all observed besides the Lord's-day; those which are celebrated by you were taken away by that same law of the people which banisht me and Farel: and 'twas rather tumultuously extorted by the violence of wicked men than decreed legally. Upon my return I obtain'd this temper (or mean) that Christmass-day should be observed after your manner; but upon the other days extraordinary supplications should be made, the shops being kept shut in the morning, but after dinner every one should go about his own business."

W. C. B.

Christmas Fare.—

Men may talk of country-christmasses, and court gluttony,
Their thirty-pound butter'd eggs, their pies of carps' tongues,
Their pheasants drench'd with ambergris, the carcases
Of three fat wethers bruised for gravy, to
Make sauce for a single peacock.

Massinger, 'City Madam' (acted 1632, printed 1658), II. i.

W. C. B.

A Tonsure Plate.—In the *Journal* of the British Archæological Association for 1882 is printed a paper which I had read before the Association in the April of that year upon a circular copper plate preserved in the British Museum. A narrow slip of vellum attached to the plate determines its use:—

"Ista est mensura seu forma coronarum officiariorum ecclesiæ Sancti Pauli, London, ex primaria fundacione ejusdem ecclesiæ [assi]gn[ata]; et per diversos venerabiles patres Episcopos, Decanos, et Capitulum.....ste conformata et observata."

The plate is, in fact, the tonsure plate of St. Paul's Cathedral; and it is of the thirteenth century. It was the standard plate by which the tonsures of the higher order of the clergy were regulated.

I do not stay to describe the plate, as it is figured and described in the aforesaid *Journal*. But I should like to ask whether other ancient tonsure plates are known to be extant, and whether any such plates are in use to-day in the Roman obedience.

Amongst my ritual books, I find a little 'Rituale Romanum' (12mo., Lugduni, 1726). On the back of the title are four concentric circles of different diameter. The innermost circle is twenty-two millimètres in diameter, and is marked "Clerici"; the next circle is forty-three millimètres in diameter, and is marked "Subdiaconalis"; the third circle is sixty millimètres in diameter, and is marked "Diaconalis"; whilst the fourth circle is seventy-eight millimètres in diameter, and is inscribed, "Sacerdotalis Tonsuræ forma ex Concil. Palent. Mediol. tit. *Pareri*. Alet, &c."

By which abbreviations are no doubt intended decrees of the Councils held at Palencia and at Milan, and at the Diocesan Synod of Alet in 1670.

* Vox ficta ob necessitatem Alcaicam.

And it is evident that these several circles give the exact size of the tonsure for clerks, for subdeacons, for deacons, and for priests.

It is interesting to notice that the St. Paul's Cathedral tonsure plate, already mentioned, measures exactly seventy-eight millimètres, the size of the priestly tonsure as given in the 'Rituale Romanum,' of 1726; so that from the thirteenth century to the first quarter of the eighteenth century no change had taken place.

I have no intention of entering into the curious subject of the various forms of tonsure which have been used in different times and places. The subject has been lightly touched in my paper in the *British Archæological Journal*. But I should like to know whether these measurements of tonsure are still observed, whether such observance is general throughout the Latin Church, and whether plates are used by which the *tonsores* may exactly regulate the circle which it is their duty to form or to maintain. W. Sparrow Simpson.

"Steal not this book for fear of shame."—This paragraph appeared in the *Daily News*, Aug. 9:—

"Students of sociology who are fond of tracing back the customs of latter-day man to the practices of his remote ancestry, will note with interest the fact that there is authority at least six hundred years old for the entry, 'Steal not this book for fear of shame,' by which schoolboys proclaim their ownership of a work. In a curious volume in the Bodleian Library, cited by a contributor to the last issue of the *Ex-Libris Journal*, formerly belonging to the monastery of Robertsbridge, in Sussex, is the following inscription: 'This book belongs to St. Mary of Robertsbridge; whoever shall steal it, or sell it, or in any way alienate it, let him be anathema maranatha.' In the course of the fourteenth century the book came into the possession of John, Bishop of Exeter, who seems to have been somewhat troubled by the inscription, as being likely to give rise to injurious suspicions with regard to himself. Accordingly he wrote underneath it, under date 1327: 'I, John, Bishop of Exeter, know not where the aforesaid house is; nor did I steal this book, but acquired it in a lawful way.'"

F. C. Birkbeck Terry.

The "Chanticleer" of the Gospels.—While glancing through the proof-sheets of Mr. Ferrar Fenton's 'Modern English New Testament,' soon to be issued from the press, I noted, with something more than a passing pang of regret, the disappearance from its pages of the time-honoured "chanticleer," which has come to be so indissolubly associated with the earlier history of the Apostle Peter that it is almost impossible to think of the one apart from the other. According to Mr. Fenton's rendering of the Gospel narratives, "the bird of dawning" is, at least in name, "to shrink in haste away, and vanish from our sight." His substitute is to be a "bugle."

On the authority of Scott, we are willing enough to take for granted that one of Sir Roderick's bugle-blasts proved "worth a thousand men"; but it is much less easy to believe that Peter, even when in his most penitent mood, "went out and wept bitterly" on hearing the bugle-blast of some petty officer of the Roman garrison stationed at Jerusalem during the preliminary mock trial of his Master. But was it a "bugle" or a common barnyard fowl that actually proved to Peter the enormity of his own perfidiousness, and led to such poignant remorse? The Greek original, ἀλέκτωρ, which in our common versions is translated "cock," is represented in the Latin by *gallus*. Now, whatever may be the correct English equivalent of ἀλέκτωρ, it is inconceivable that *gallus* can be anything other than "cock." The Romans appear to have been particularly fond of domestic fowls, and probably introduced them into Judea; and the French pun about a *gallus* (Gaul) disturbing the emperor is as old as Nero. The "cock-crow" (ἀλεκτοροφωνία) is used in Mark's Gospel to indicate the last night-watch of the Jews. Each of these watches may, of course, have been announced by a bugle, trumpet, or horn; but if either had been the actual conscience-rouser of Peter we should have expected the Latins to have perpetuated the same by some other word than *gallus*. Canon Tristram, in his 'Natural History of the Bible,' and other recent writers give interesting accounts of domestic fowls, both among the Jews and Romans, without, however, the slightest suspicion that the crow of the cock is liable to be confounded with the blast of a bugle.

Although the Gospel story will be read with renewed pleasure in Mr. Fenton's translation, I cannot but think that he has stumbled here; and some of your readers may perhaps be able to throw further light upon the accuracy or otherwise of this portion of the translation with which we are all already familiar. A. Ingram.

Fulham.—So many queries appear in reference to Fulham, that if the querist is not acquainted with it, he may like to know of "Emmanuelis Alvari Regulæ de Syllabarum Quantitate, cultiores multo et auctiores quam ante editæ.....et Lusus Poetici. Opera et Studio L. V. Lond., 1730." The initials are those of Ludovicus Vaslet. The dedication has the signature as from "Fulham, e ludo nostro literario. 8° Id. Maii, 1730." The book seems of some value. See Lowndes, *s.v.* "Alvarus." But there is no mention there of L. V. Ed. Marshall.

"County Crop" and "Country Crop."—For, say, fifty years the fashion of the wearing of men's and boys' hair has been to cut it shorter and shorter, so that to-day hair is shorn in many cases as close as the barbers' shears can get. A closely cropped head, fifty years and less ago, was, in country places, looked upon with some suspicion, for then only prison birds just out of durance appeared with closely shorn heads, and this cut was popularly

known as the "county crop," indicating that the wearer of the short hair had been barbered at the expense of the county. If any man was bold enough to appear with his hair cut short, the words "county crop" were thrown at him from all sides; and in the same manner, the school lad who came to school with his hair cut shorter than was the country fashion, had his life made miserable in the same way, until such time as his hair had grown again. The "country crop" was a different matter altogether. Barbers' work was done on men and boys, in many instances, at home by mothers and grandmothers; and their mode was to put a large basin well back on the crown of the head, and then shear round the edge of the basin, making a clean sweep of all the hair which projected below it. This was the "country crop."

THOS. RATCLIFFE.

Worksop.

FALSE RHYMES IN TENNYSON.—There is no denying that Tennyson had a keen and subtle ear for both rhythm and rhyme. Occasionally, however, as if to exemplify the old saying, "Aliquando bonus dormitat Homerus,' he uses rhymes more or less false. Thus, in 'The Two Voices,' he makes "not" rhyme with "thought" and "sought," and that although (as it seems to me) he might easily have written "naught." In his 'Second Song to the Owl' he uses as rhymes "wot" and "afloat." In his 'Ode to Memory,' the rhyming of "past" with "haste," and "star" with "rare," strikes me as false; and in the third stanza of the same there is no word, so far as I can see, to rhyme with "tremble," unless it be "dull" and "beautiful." (I have before me the eighteenth edition, Moxon, 1866.) Not less disagreeable to my ear is the rhyming of "swallow" with "yellow" and of "sky" with "joy" in 'The Swan.' These examples I take from Tennyson's earlier poems. As was the case with Horace, so Tennyson's ear seems to have grown more keen and accurate in his later years. It is, of course, too late, now that Tennyson is gone, to hope to see these slight blemishes mended; but even in spite of them, I still hold that he was the greatest master of melody that this century has produced.

E. WALFORD.

Ventnor.

A SINGULAR INCIDENT.—I can vouch, from personal knowledge, for the truth of the following. Last May a family vault in Fulham Churchyard had to be opened to receive the remains of Mary McKenzie Mundell. The vault was known to contain one coffin, that of Susanna Mundell, who died Aug. 16, 1846, since which date it had not been opened. When, last May, the sexton effected an entrance, he was astonished to see the leaden shell, which contained the remains of Mrs. Susanna Mundell, standing in a vertical position, head downwards. The outer wooden case had rotted away, and remnants of it lay in the bottom of the vault. How did the coffin, which had, of course, originally been laid in a horizontal position, shift itself into a vertical one?—"like a grandfather's clock," as the sexton put it to me. On first thoughts one might imagine it was a case of being buried alive, and that the unhappy victim, in her frantic efforts to release herself, had actually caused the coffin to turn into the position in which it was found. The mystery, however, is capable of a more pleasant and more feasible solution. In former years the high tides used to inundate the church and churchyard. As the water flowed into the Mundell vault the coffin probably floated, and then, the head being the heavier portion, in all likelihood sank to the bottom, thus bringing it into a vertical position. As an occurrence of this kind must be extremely rare, it occurred to me that the above note might be worthy of preservation in 'N. & Q.' CHAS. JAS. FERET.

A LINK WITH LAMB.—It may interest some of your readers to know that one of the few remaining friends of Charles Lamb has just died, at Hertford, at the age of ninety-two. Mrs. Charles Tween (Elizabeth Norris) was one of the daughters of Mr. Norris, of the Inner Temple, of whom Charles Lamb repeatedly speaks with gratitude and affection, for the manner in which he acted at the time of the tragedy in their family.

MATILDA POLLARD.

Belle Vue, Bengeo.

A DERELICT BRASS.—Under the above heading the following letter appeared in the *Church Times* of Nov. 16. Perhaps some reader of 'N. & Q.' may know from which church the brass has disappeared:—

Sir,—I believe that many brasses have been taken from churches. I have to-day found one in a metal dealer's store. He thinks it came from Lincolnshire. It is a plain mural brass, Latin inscription (Hannah, wife of Robert Girton, died 1725). If you will kindly insert this note, the brass may find its way into its proper place.

W. A. H. LEWIS.

Upper Gornal Vicarage, Dudley, Worc.,
Nov. 13th, 1894.

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

SMOLLETT'S 'HUMPHRY CLINKER.'—As the name of the hero of this novel is often misspelt, it may be well to reprint the title-page of the first edition (the only one published in the author's lifetime):

The | Expedition | of | Humphry Clinker. | By the Author of | Roderick Random. | In three volumes. | Vol. I.

—Quorsum hæc tam putida tendunt,
Furcifer? ad te, inquam—— Hor.

London. | Printed for W. Johnston, in Ludgate-Street; | and B. Collins, in Salisbury. | MDCLXXI.

The error in the date of publication is corrected on

the title-page of the second volume, another o being inserted.

It is true that "Humphrey" as well as "Humphry" is to be found in the text; but as "Humphry Clinker" appears in the heading of the right-hand pages throughout the three volumes, there should be no doubt as to the proper spelling of the name. In the article on Smollett in the 'Encyclopædia Britannica' and in that in 'Chambers's Encyclopædia' the form used is "Humphrey."

JOHN RANDALL.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

GREEN FAMILY.—In order to extend the pedigree of Greene, of Leversedge, Yorkshire, recorded by Sir William Dugdale in the 1665-6 Visitation of Yorkshire, I shall be very glad of information on the following points for Mr. J. W. Clay's pedigrees in the *Genealogist*, &c. Richard Green, Esq., of Leventhorpe Hall, near Wakefield, was a great-nephew of the famous Dr. Radcliffe, the founder of the library at Oxford bearing his name. Dr. Radcliffe's mother is said to have been a Green of Leversedge; but certain it is he named in his will (*circa* 1714) his niece Green, presumably the mother of Richard Green and the daughter of his sister Hannah Radcliffe, who married a Mr. Redshaw, of Ripon. Richard Green was heir-at-law of the heiresses of Redshaw of Ripon and Radcliffe of Wakefield. He married Frances, daughter of Henry Cavendish, Esq., of Doveridge, co. Derby, and sister to Sir Henry Cavendish, Bart., of the same. The male line became extinct on the death of his son, Richard Green, Esq., of Wakefield and Leventhorpe House, J.P., in 1808. Richard Green, the father, was born *circa* 1709, and died in 1790, aged eighty-one. The present representative of the family is John De Heley Mavesyn Chadwick, Esq., of Brighton, born 1866, a great-grandson of Frances Green, daughter to Richard Green (*ob.* 1790), who married Charles Chadwick, Esq., of New Hall, co. Warwick, Mavesyn Redware, co. Stafford, &c. (*vide* Shaw's 'Staffordshire'). In the church of Swillington, near Leeds, are several tablets to the Greens of Leventhorp, who bore the arms of Green of Leversedge, viz., Argent, on a chevron gules, between three fleurs-de-lis sable, as many escallops of the field. Crest, a stag passant argent. What I particularly want to discover is the parentage of Richard Green, born *circa* 1709. We have the surname of his mother, viz. Redshaw, but how he was connected with the Liversedge, or Leversedge, family is uncertain, although, for several evident reasons, it is more than probable that such was the case. Richard was a favourite name with the Liversedge Greens. Richard Green's elder brother, born *circa* 1705, was named Harpham, while his sister, born *circa* 1708, who died at Mavesyn Redware 1797, aged eighty-nine, was Elizabeth.

JOSEPH J. GREEN.

Frieston Lodge, Stonebridge Park, N.W.

BURIAL CUSTOM.—What is the fundamental idea underlying the belief that a ghost cannot rise to trouble the living when its corpse has been transfixed by a stake? Is the shade or spirit of the dead supposed to be pinned down with the grosser clay with which it forms a perfect whole? Saxo Grammaticus records that those who approached the barrow of Mit-othin died suddenly, and "after his end he spread such pestilence that he seemed almost to leave a filthier record in his death than in his life." For which reason the body had to be taken out of its mound, beheaded, and impaled through the breast before peace could be secured. On the same authority, also, we learn that the vampire-like spirit of Aswid was laid by cutting off the head of his corpse and running a stake through the body (see 'The First Nine Books of the Danish History of Saxo Grammaticus,' translated by Oliver Elton, 1894, pp. 32, 201); but in neither instance does the worthy Dane give any explanation of the success obtained by this method of spirit-laying, probably because, to his thinking, the fact was a matter of common knowledge, needing no comment of any kind.

With regard to the decapitation, which in these two cases accompanied transfixing, it is to be remarked that several nations have the deepest horror of ending their days under the headsman's hands. M. Bourdeau observes, in 'Le Problème de la Mort,' 1893, p. 171, that divers peoples have believed the future life to be a simple continuation of the present life. As a man dies so will he be in the other world.

"This is why the Chinese, the Arabs, and the negroes have such an extreme dread of decollation, and prefer to it any other form of death, being convinced that those who are decapitated remain without a head, which would, indeed, be a cruel inconvenience."

From this point of view, a headless spirit would certainly have some difficulty in devising annoyances for the affliction of humanity; but how about the decapitated white ladies, and other spectres in a similar plight, who are still to be met with? And did those who were burnt to dust, head, body, and limbs, on the funeral pyres of the North, never "come again" to disturb the tranquillity of the upper world? P. W. G. M.

[Consult, on this and similar subjects, Frazer's 'Golden Bough.']

DATE OF BRICKS.—I lately opened a hut circle on the moor here. It was by the side of a small

burn; and about a hundred yards below and to the east, on the same burn, are two heaps of slag, now nearly grown over with grass, the results of some early iron-smelting operations. These heaps of slag are not uncommon in this neighbourhood, and have given the name of "smythy" burn to some of the burns by which they are nearly always situated. In a boundary dispute of 1290, set out in the Exchequer Rolls, at the Record Office, that name is given to a burn in this part; and in the 'Newminster Cartulary,' published by the Surtees Society, reference is made to a place about two miles from here as "ubi forge fuit." I thought that this hut might very probably have been occupied by those who smelted the iron. The entrance to the hut had been roughly paved with coarse bricks, 8 in. by 4 in. by 2 in. in size, and I also found one *in situ* in the inside of the hut, by which I concluded that probably the hut may have been paved throughout with them. My object in writing to you is to ascertain whether bricks of the size mentioned were made at an early date. When these were bared, I at once thought that the hut must have been built at a much later date than the slag heaps might lead one to suppose.

C. H. Sp. P.

Longwitton, Northumberland.

Dedication Crosses.—Where is to be seen a description, with, if possible, illustrations, of the above? They have been lately discovered, under many coats of whitewash, in three churches of Hampshire—Bramley, Wellow, and Preston Candover. In the first there are two. They are thus described by a former vicar of the parish:—

"The red floreated cross within a circle, under the gallery, on the north-west wall, is one of the dedication crosses painted on the spot where the bishop struck his crosier at the time of the consecration. The hole is still visible in the middle in which the taper was stuck to be lit on feast days. There is another in the chancel."

Is this the accepted origin of these crosses? In Preston Candover Church there are two, very similar to those at Bramley, on the two sides of the chancel east window. The date of these, together with those of Bramley, appears to belong to the thirteenth century. Are there references to this custom in early chronicles? Vicar.

Translation Wanted.—Is there an English version of Freid. von Hurter's 'Geschichte Papst Innocenz III. und seiner Zeitgenossen'? We have an impression that one exists, but we cannot find it in any catalogue. N. M. & A.

Cowper and Newton.—Where is to be found Cowper's letter to Newton, referring to the comparison by the latter of the performance of one of Handel's oratorios to the reception of an offer of pardon to a party of prisoners under sentence of death by setting the message to music and singing it? E. S.

Caunt Family.—I am desirous of obtaining information concerning one Mr. Caunt, whose daughter Sarah married Ralph Smythe, a lieutenant in the 7th Dragoons, in the early years of this century. He was a hosiery merchant (I think), in business in Nottingham, where some of his family are perhaps still living. A. Smythe Palmer.

South Woodford.

"Whister-poop."—Scott, in 'The Heart of Midlothian,' chap. xxxii., near the beginning, puts this word into the mouth of a Lincolnshire peasant, in the sense, apparently, of a cuff or thump. I do not remember the word anywhere else. Is it a Lincolnshire expression; and where did Scott probably meet with it?

Jonathan Bouchier.

"Partir à": "Partir pour."—In an article bearing the signature of "H.-Ph. d'Orléans," *Revue de Paris*, Oct. 1, p. 469, l. 16, I read: "Quelques jours après, la reine partait à la campagne." Littré, in his 'Dictionary of the French Language,' remarks: "Il ne faut pas dire: partir à la campagne, partir en Italie, mais partir pour la campagne, pour l'Italie." The French Academy, in its 'Dictionary' (1878), gives the following example, amongst others: "Il partira dans trois jours pour la campagne." Is the French language really undergoing a change? Matters seem serious when a descendant of St. Louis, and a grand-nephew of the Duke d'Aumale, disobeys in writing the laws of the French Academy. W. M.

James Quin, born in 1693, in King Street, Covent Garden, is said to have been christened in St. Paul's Church, immediately adjacent. What was the exact date of his christening? Was he ever at Trinity College, Dublin? Urban.

Dukes of Brittany.—I should be glad to get a correct pedigree of the Dukes of Brittany. Burke and Freeman give different accounts of the first few generations. J. G.

[As our contributor is doubtless aware, a pedigree of the dukes is given in 'L'Art de Vérifier les Dates.' See vol. xiii., ed. 1819.]

Fage.—Major-General Edward Fage died 1809. Did he leave any issue? Sigma Tau.

Special Constables.—In common with about a hundred gentlemen, I was, on Oct. 3 last, summoned to the Bradford Borough Court to "serve our Sovereign Lady the Queen" as a special constable for the ensuing twelve months. Is this ancient and honourable custom in vogue in other large towns? A list of such towns would be acceptable. Chas. F. Forshaw, LL.D.

Winder House, Bradford.

Chewton Mendip Priory.—Will you please inform me where I can get some information

relative to the priory of Chewton Mendip, Somersetshire? The house, called Chewton Priory, Bath, is on the estate of the Waldegrave family, of which the present Lord Carlingford is tenant for life. P. R. C.

Mediæval Religious Orders.—Can you tell me of any book which gives, in a concise form, an English translation of the rules of the different mediæval religious orders? P. R. C.

William, First Marquis of Lansdowne.—Where did Disraeli refer to him as "the ablest and most accomplished minister of the eighteenth century; the first great minister who comprehended the importance of the middle class"? G. F. R. B.

"Cut his lucky."—What is the origin of this phrase? "Cut his stick" has been discussed in 'N. & Q.' Suburban.

Montparion's Drum.—Dr. Edward Browne, in a letter to his father dated from Prague, Nov. 9, 1669 (vol. i. p. 196, ed. Wilkin), after alluding to some superstitious stories told him about some of the Bohemian mines, adds: "But I doubt, if I should go thither, I should finde them as vain as Montparion's drumme." Who was Montparion; and what is the story of his drum? F. N.

City Guilds in Edinburgh.—Were there ever in Edinburgh guilds or companies corresponding to the City of London companies? And if so, where can a list of these companies be seen? The question is suggested by the frequency of the description of seventeenth century witnesses as "Burgess and Goldsmith," "Burgess and Skinner," "Burgess and Wigmaker," and the like. A. T. M.

German Poetry.—Who is the poet quoted by Kant in the following passage? "So sagt ein gewisser Dichter in der Beschreibung eines schönes Morgens 'Die Sonne quoll hervor wie Ruh' aus Tugend quillt'" ('Krit. der Urtheilskraft,' part i., div. i., § 49). The 'Kritik der Urtheilskraft' was first published in 1790, and it ought not to be difficult to find the passage in the German poetry which appeared before that date; but I have not been able hitherto to identify it. J. H. Bernard.

Authors of Quotations Wanted.—

She saw the snowy poles of moonless Mars,
That marvellous round of milky light
Below Orion, and those double stars,
Whereof the one more bright
Is circled by the other. W. T. L.

Thy towers, they say, gleam fair, Bombay,
Across the dark blue sea. Q.

Wordsworth's eyes avert their ken
From half of human fate. T. W. C.

Replies.

MILTON'S PRONUNCIATION OF LATIN.

(8th S. vi. 146, 253.)

On the poet's manner of lisping Latin I have nothing to say (though I know what it ought to have been), not having had the questionable pleasure of hearing it; but as the discussion has turned off to an old topic, which I had the honour of initiating (7th S. xi. 484) some three years ago, I hail its temporary revival as an offered chance of rebutting some of Mr. Wickham Legg's criticisms on Mr. C. A. Ward's remarks (7th S. xii. 149). The paragraph I take exception to runs thus:—

"I fear that Mr. Ward's acquaintance with the continental pronunciation of Latin is as small as his acquaintance with the customs of the College of Physicians. For the last three or four years I have been obliged to spend great part of the winter abroad, and I have failed to find anything like a uniform pronunciation of Latin in France, Italy, Spain, or Germany. I do not think a canon from Milan would have the least understanding of the Latin of a canon from Toledo..... There is no such thing as a pronunciation of Latin common to the four nations. Each nation gives exactly the same value to the Latin vowels and consonants as it does to those of its own tongue."

Now, "if I needs must glory about myself," be it permitted to me to state that, though I have not been in all the countries mentioned above, I did spend some years in a continental college, in which were gathered together representatives of most European nationalities. With the exception of physics, Latin was the language of the class-room and of communication generally in study hours: which latter means that Spaniards, Italians, Germans, Poles, Dutch, Belgians, and British interchanged ideas pretty regularly in that tongue, and I never once experienced in myself or noted in others the slightest difficulty in catching and understanding every word. Why? Simply because *all* (*u*'s, *g*'s, and *c*'s excepted) pronounced the language alike; in other words, because there was a pronunciation of Latin common to the several nations. Far otherwise would it have been—at least so far as we Britishers were concerned—had the sons of Albion persisted in using their uncommon *modus loquendi*. Babel would have been the disastrous result. Spaniards and Italians did understand each other *me teste* times out of number, but *not one* of the six nationalities would have grasped our meaning had we been ridiculous enough to cling to our absurd insular mouthing of Latium's virile speech. *Amo* and *spero* uttered in Anglican fashion (*aymo*, *spero*) would mean to them *emo* and *spiro*—two somewhat different words, conveying nothing to them but absolute nonsense in the unmeant sense in which they would be used. No, no; let John Bull's innate honesty come to his aid in this matter, and he will cease to be (in this point if

in no other) what he has been too long—a laughing-stock to the *literati* of Europe. And this apart from the usefulness of the change. J. B. S.

Manchester.

It seems to be little noticed that we change Latin into our Latin more by following English rules for placing accent, and by our habit of accenting one syllable of a word at the expense of the rest, than by English pronunciation of the vowels and *c*, *g*, *j*, *ph*, *th*, and the *u* which we make *v*. A foreigner would understand *āmīcĭtĭā* pronounced with English vowels and *c*, but not *amisi'ia* or *amibi'ia*. If we read Livy our way there is no music; but if we give the Latin quantity instead of the English accent, and cut the vowel and *um* as in verse, there is word-harmony in every line. W. J. W.

By all means allow me to write *amahbam* in the place of *amarbam*, if it pleases Messrs. Wilson and Mount, though I own that my ear is not acute enough to detect the difference between them, or between *alms* and *arms*. Mr. C. A. Ward will doubtless forgive me for adding that I should not pronounce *crucem* as *crukem*, but as *cruchem*. He is quite right in asserting that the English language has strangely revolutionized the vowel sounds in human speech.

E. Walford, M.A.

Ventnor.

Twice-told Tales (8th S. vi. 184, 294, 337).—Mr. Ward and Col. Prideaux have virtually supplied the answer to Mr. Edgcumbe's question as to injury that may result from the repetition of a query. Col. Prideaux, at 8th S. vi. 183, expressed a regret which, to repeat his words, "is, I feel sure, shared by the commonwealth of 'N. & Q.,'" that Mr. Ward had abandoned his design of writing further on the subject of some London streets, introducing matters of human interest that have never yet found fit localization in any book or paper on the subject. Mr. Ward, at 8th S. vi. 311, explained that the discontinuance was due to its being considered advisable that he should be as short as possible. If we insist on the repetition of old matter the penalty of exclusion falls on what is new. It is not so much in the query that we are liable to err as in the reply made without reference, perhaps without the opportunity of reference, to what has gone before. Fully to explain a matter in a sense in which it has been already fully explained seems an undue encroachment on the pages of 'N. & Q.' To explain it in a sense in which it has been already refuted, without so much as a reference to the refutation, is scarcely courteous to previous contributors. I am pleased to find that Col. Prideaux, while expressing his sympathy with Mr. Gardiner, appears to be in agreement not only with my suggestion that replies to such queries should be brief, but also with my practice, whenever I venture to add anything to such a discussion, of "boiling down" into as compact residuum as I can what has previously been contributed on the same subject. Mr. Edgcumbe seems to have mixed my remarks on the repetition of queries already replied to with those on queries which 'N. & Q.' might be altogether spared by reference to a dictionary or other easy guide to knowledge or from the consideration that its columns are not intended to furnish assistence gratis in money competitions. 'N. & Q.' would not be much poorer from the absence of further notes or queries by the anonymous contributor to whom Mr. Edgcumbe is pleased to attribute jocularity tempered apparently with dreary pedantry. But, for my part, I should be very sorry to see Mr. Edgcumbe's contributions crowded out by the pressure of such matter as I have mentioned.

Killigrew.

I quite agree with Mr. Edgcumbe that it is "exasperating" to be referred to rows of figures, which give no idea of date you are referred to, in 'N. & Q.' Would it not be better to refer to day, month, year, and page than to series, volume, and page? Richard Hemming.

Ardwick.

Mendip Hills (8th S. vi. 409).—The following extract from Martin's 'Natural History of England' bears on the subject of the query referred to:—

"From thence to the East, Mendippe Hills run out a great way both in Length and Breadth. Leland calls them 'Minerary Hills,' and Camden thinks that Appellation no ways amiss, since in old Records they are named Muneduppe; abounding with Lead-Mines, and affording very good Pasture; in which Mines any Englishman may freely work, except he has forfeited his Right by stealing either any of the Ore, or any of the Working-tools of his Fellow-Labourers."

E. F. Burton.

Carlisle.

Yeoman (8th S. vi. 104, 178, 235, 291).—There is no difficulty about the word farmer. The word farmer does not refer to the rank, but to the business of the person. The farmer enters into a contract, an agreement, with another, by which he works the property of another in such a way as also to bring profit to himself. He may farm land, or taxes, or rents, or some other species of property; in any case he is the farmer, because the property is not his own, but hired. But the word yeoman represents a status, a rank—not a very high rank, but still a rank. As ordinary dictionaries say, he comes in rank next below a gentleman; he is above the tradesman (to use the word in its old-fashioned sense) and the labourer; so that he really occupies the middle position between the two. In the royal household there have been for centuries certain offices held by men of this rank; and if they were not of the rank, the

office gave them the rank. In the Corporation of the City of London there was in old times some similar recognition of rank. The apprentice had no recognized rank, so far as I can gather; he was *in statu pupillari*; the citizen or freeman seems to have ranked as a yeoman; the alderman and some other officers as gentlemen; they were capable of bearing arms, and very often they took out a license to do so; when they did this they took the higher status of esquires. Occasionally the merchant princes received knighthood, and then occupied a still higher social position. Originally yeomen were connected with the land, so that it is difficult to think of them apart from it. But, as a matter of fact, for at least four centuries they have been entering and adorning all the liberal professions, they have taken to trade and commence, some have become farmers of one thing or another. But their prototypes remain in the freeholders and "estatesmen" (as they are called in Cumberland) who are to be found in every country parish.

FRANK PENNY, L.L.M., Madras Chaplain.
Bangalore.

This would seem to have meant one who farmed and rented the land of a proprietor, judging from the following rhyme, written probably shortly after the accession of James I. in 1603, which illustrates the point:—

A knight of Cales,
And a gentleman of Wales,
And a laird from the North-countree,
Oh a yeoman of Kent,
With his yearly rent,
Would buy them out all three.

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

CARRINGTON, THE DEVON POET (8th S. vi. 428).—N. T. Carrington died at his son's residence, St. James's Street, Bath, on September 2, 1830, and was buried at Combe-Hay, a village about four miles from Bath. Here two monuments have been erected, one by a literary society at Bath, and the other, as also one in the church at Shaugh, Devon, by his eldest son, H. E. Carrington, proprietor of the *Bath Chronicle*. The memoir in the *Gentleman's Magazine* for March, 1831, only gives his initials, but the Christian names could surely be ascertained from one of the three memorials erected to his memory. See also 'N. & Q.,' 5th S. iii. 128, 276; iv. 408, 521.

EVERARD HOME COLEMAN.
71, Brecknock Road.

[His names were Noel Thomas.]

A CURIOUS FORM OF PRAYER (8th S. vi. 268, 377, 452).—I sent before, but it was one of the replies which escaped insertion, that the proper place to see the various forms of bidding prayer is in 'Forms of Bidding Prayer,' Oxford, 1840. There is no name on the title, but the preface has the initials H. O. C., the well-known Henry Octavius Coxe. ED. MARSHALL.

THE KING'S EVIL (8th S. vi. 345).—"And to descend to modern times, the hind-leg of a toad dried, placed in a silk bag, and worn round the neck, is in Devonshire the common charm for the king's evil. White witches and wise men supply these charms for a fee of five shillings. Sometimes they cut from the living reptile the part analogous to that in which the patient is suffering, bury the rest of the creature, wrap that part in parchment, and tie it round the patient's neck."—'Folk-lore of the Northern Counties,' by W. Henderson, 1879, pp. 205–6 (Folk-lore Society).

F. C. BIRKBECK TERRY.

"WHAT'S YOUR POISON?" (8th S. vi. 348.)—The use of the term *poison* as a synonym for alcoholic drinks is not at all modern. The Lord Mayor of London, writing to the Lord Chamberlain, July 8, 1614, regarding the mischief wrought by the alehouses of the City, refers to the great waste of corn involved in the brewing of heady strong beer; "many," he adds, "consuming all their time and means sucking that sweet poison." CHAS. JAS. FERET.

The meaning of the word seems to have run round in a circle. "The bad sense is unoriginal," writes Prof. Skeat, for a *poison* is but a *potion*. But humorous tipplers, imitating the language of abstainers, have come to designate thus the "particular vanity" in which each one indulges.

EDWARD H. MARSHALL M.A.
Hastings.

[Milton has—

Bacchus, who first from out the purple grape
Crushed the sweet poison of misused wine.
'Comus,' ll. 46, 47.]

VAUXHALL GARDENS (8th S. vi. 424).—I should like to supplement MR. TEGG'S interesting article on Vauxhall by a short account of the gardens as they were in 1851. During this season the public were well supplied with outdoor amusements, as, in addition to Vauxhall, there were the Surrey Gardens, the St. Helena Gardens at Rotherhithe, Cremorne, the Flora Gardens at Wyndham Road, Camberwell, and the Royal Terrace Gardens at Gravesend.

Vauxhall was opened under the direction of Mr. Robert Wardell, with Mr. Arban as conductor of the music. The chief sights were, a circus, with James Hernandez, the most accomplished of all equestrian performers; Arthur Nelson, the pine-stick harmonist; Madame Antonio, rope ascensionist; Foucault's water and fire sports, illuminations, and a display of fireworks at ten o'clock. Occasionally there were fêtes and balls and ascents of balloons. The gates were opened at eight, but on Saturdays at seven, and the ordinary price of admission was half-a-crown. On Aug. 25 the price was reduced to one shilling, and the season ran to Sept. 26. Late in August I was present in the gardens when

a circumstance occurred which impressed itself in my memory. There was an open-air orchestra, and in it J. W. Sharpe, the favourite comic singer, gave one of his ditties, entitled 'Freedom of Opinion,' which had for chorus,—

Tittee velorum, tittee velorum,
I'm for freedom of opinion.

The Duke of Wellington and his daughter-in-law, the Marchioness of Douro, were sitting in the front row of chairs facing the orchestra, and the duke seemed to be much amused with the song.

J. W. Sharpe, a man of talent, fell into dissipated habits, and died, homeless and penniless, in Dover union workhouse on Jan. 17, 1856, aged only thirty-eight. C. H. Simpson, the well-known master of the ceremonies, died on Dec. 25, 1835, aged sixty-six. In 1822, Gye and Balne, the then proprietors of the gardens, published 'An Historical Account of Vauxhall,' and in 1870, E. L. Blanchard wrote a carefully compiled article on Vauxhall Gardens, which appeared in the "Playgoer's Portfolio" in the 'Era Almanack' for that year.

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

It is perhaps as well to say that MR. W. TEGG'S long and interesting account of these gardens contains little or nothing that is not to be found in a paper on the subject in an early volume of *Once a Week*, and very largely reprinted, in substance, in 'Old and New London.' MUS URBANUS.

[See 1st S. ii. 212; 2nd S. iii. 120, 177, 218; viii. 70, 197, 205; 6th S. ix. 206].

AYLESBURY BARONETCY (8th S. vi. 409, 454).—Sir Thomas Aylesbury, Bart., who died in 1657, had, besides his son William, a daughter Frances, who became his heir. She married Edward Hyde, the celebrated Lord Clarendon, and her daughter Anne Hyde, Duchess of York, was mother of Queen Anne and her sister Queen Mary.

CONSTANCE RUSSELL.

Swallowfield, Reading.

"HAGODAY" (8th S. vi. 188, 295).—I spell this word as it appears in the late Rev. J. Jessopp's 'History and Antiquities of St. Gregory's Church,' Norwich, 1886. At p. 10, Mr. Jessopp quotes from Walcott's 'Sacred Archæology,' 1868: "At Hexham and St. Gregory's, Norwich, where the sanctuary ring-knocker or *hagoday* remains on the north door, the church only was a sanctuary."

The knocker is now on the door of the vestry at the east end of the south aisle, not the north aisle, as stated by KILLIGREW. Mr. Jessopp states that the only sanctuary knockers known to exist in England are to be seen at Durham Cathedral, at All Saints' Church, in the city of York, at Adel Church, near Leeds, and this at Norwich. He could find no proof of the existence[of the knocker at Hexham referred to by Walcott.

The York and Adel *hagodays* are similar to that of St. Gregory's, Norwich; they have each a lion's head, from whose jaws a human face, in bold relief, issues; to illustrate, probably, says Mr. Jessopp, the prayer of David: "O Lord! haste Thee to help me; save me from the lion's mouth" (Psalm xxii. 19, 21). The Durham, Adel, and Norwich *hagodays* are illustrated in Mr. Jessopp's little volume.

So much for the thing; the history and origin of the word are still to seek. Halliwell's definition, and the others given, point to a north-country origin, and there are the usual diversities of spelling, though the form observed by Walcott and Mr. Jessopp comes nearest to the *haguday* of the 'Catholicon Anglicum,' 1483. It is not in either of my editions of Bailey.

I may add that there is some further information about sanctuary knockers in Mr. Thiselton Dyer's 'Church-Lore Gleanings' (1892, pp. 174, 182, 183), but Mr. Dyer does not use the word *hagoday*.

JAMES HOOPER.

Norwich.

CRUCIFIX (8th S. vi. 308).—The name, alluded to by ASTARTE, of this celebrated mare seems merely to have been given by chance; her numerous brothers and sisters being given names, apparently haphazard, beginning with C: Crusade, Crusader, Carmelite, Carthusian, Comet, Chesterfield, Constance, Cordelia, &c. E. H. E.

BOOK IN THE MAW OF A FISH (8th S. vi. 246, 392).—Allow me to refer those correspondents interested in the subject to Chambers's 'Book of Days,' vol. i. p. 811, which contains an account of this discovery and is illustrated with a wood engraving of a section of the fish cut open, showing the book in the inside of it. The date of the fish being exposed for sale in the Cambridge Market is there given as June 23, 1626.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SERIAL ISSUE OF NOVELS (8th S. vi. 207, 293).—The idea of giving a synopsis of a story in a serial issue is not quite so new as some of your contributors imagine. In *Cassell's Illustrated Family Paper*, Feb. 5, 1859, I find twice prefixed to continued stories this announcement:—

"For the benefit of our numerous new subscribers we give a brief synopsis of that portion of —— which has already appeared in *Cassell's Illustrated Family Paper*. The perusal of this synopsis will make the continuation of the tale perfectly intelligible to those who are unacquainted with the previous portion."

The novelty seems rather to lie in the necessity of giving a weekly summary. Is it a necessity? It will be noticed that the synopsis referred to above was for "the benefit of new subscribers." I remember in my youthful days it was the constant plaint among schoolboys that just in the

most entrancing part that provoking "to be continued" was introduced. So from week to week the interest never bated, the memory never failed. Are our serial writers less virile, less entertaining; or are our mental faculties less retentive, that this system of mnemonics had to be devised?

W. A. Henderson.

Dublin.

Arkinstall Family (8th S. vi. 409).—See 'Cambridgeshire Visitation,' by Sir T. Phillipps, p. 3. Also, for mention of the name, 'Ely Episcopal Records,' by A. Gibbons, 1890, pp. 96, 128, 155, 169, 309, 324, 389, 468.

Wm. Graham F. Pigott.

Marshall's 'Genealogist's Guide' gives a reference to Sir Thos. Phillipps's 'Cambridgeshire Visitation,' p. 3, for pedigree of this family.

H. J. B. Clements.

Centenarians (8th S. vi. 305, 457).—Unfortunately I omitted to date my cutting from the *Daily News*, entitled 'Centenarianism made Easy,' but I believe it appeared in September, or early in October. It was a satirically humorous review of Mr. C. F. Carpenter's translation of Cornaro's treatise entitled 'How to regain Health and Live a Hundred Years.' If Mr. Hubert Smith cannot find the article, I will lend him my copy with much pleasure.

Walter Hamilton.

16, Elms Road, Clapham Common, S.W.

Robert Montgomery (8th S. vi. 425).—At the above reference this question is asked, "Where are Wilson and Lockhart?" When those of one generation put questions of this kind regarding the men of a generation that has preceded them, it might be well to reflect whether the querists are not to some extent arguing against themselves. One might say, Dr. Johnson made brutal attacks on Milton; and then triumphantly ask, Where, except in Dr. Birkbeck Hill's study, is Dr. Johnson now? Indeed, zealous but misdirected patriotism (perhaps with a slightly different bearing) has been known boldly to exclaim, "Whaur 's your Wullie Shakspeare noo?" Probably every one that has ever done anything is at this moment nobody at all to some critic or other.

But are Wilson and Lockhart finally extinct? There are those who regard Wilson's 'Lights and Shadows of Scottish Life' as nowise inferior, and in many respects distinctly superior, to anything in the Scottish fiction that is so popular at the present time. And in his 'Noctes Ambrosianæ' there is as much genuine humour, true descriptive power, and characterization as would furnish ample stock-in-trade to a group of our present ambitious delineators of Scotland and Scottish life and character. Of his essays, that on Burns (in spite of Carlyle's undoubtedly great performance) must always be read by any one desirous of understanding fully the attitude of the Scottish bard. His critique of Tennyson was probably a wholesome tonic, and it is still thoroughly readable. And surely, if ever there was enjoyable writing about the open air, it will be found in the essay on 'Streams' and in 'Christopher in his Sporting Jacket.' There are students, moreover, who take a pleasure in Wilson's scholarly disquisition on 'Homer and his Translators,' and who do not find his own poetry inferior to any of the minor verse of these days. They regard, *e.g.*, his 'Address to a Wild Deer' and his sonnet 'The Evening Cloud'—not to mention longer poems—as anything but contemptible lyrics. Of course, such readers may be misguided in their studies, but of their existence there is not a doubt, and their predilection should count for something towards showing that Wilson is not a forgotten power. One wonders why Prof. Ferrier did not include Wilson's skilful papers on Spenser in his standard edition of the author's works.

Those who decry Lockhart have to dispose of his lives of Scott and Burns. Surely everybody recognizes the excellence of the former of these biographies, and whoever is ignorant of the latter has still before him the opportunity of forming a very charming acquaintance. It is not always safe to speak of the editions through which a work has passed, but the fact that the 'Life of Burns' has been edited and re-edited with annotations shows that it continues to be on sale. This, too, it fully deserves, as in many respects the best of the works on its subject. Lockhart's 'Spanish Ballads' also continue to be read—at any rate, they are apparently sold—and there are, at least in Scotland, readers who will quote you from 'Captain Paton's Lament' as if it were a ballad of yesterday. Will not some one edit a selection from Lockhart's *Quarterly* articles? They would repay the labour. Messrs. Blackwood still sell his novels.

Thomas Bayne.

Helensburgh, N.B.

Portrait of Robert Herrick (8th S. vi. 306, 359).—There is a portrait of Herrick in the first volume of 'The Complete Poems of Robert Herrick,' edited by the Rev. Alexander B. Grosart, Chatto & Windus, 1876. On this Dr. Grosart thus remarks (pp. cclxxii–iii):—

"The engraver (Mr. W. J. Alais) has made it a task of love; and the admirer of Herrick has now a genuine replica (enlarged) of the portrait which he himself gave to the world, and which in its most commanding aquiline nose, and twinkling eye under its arched and shaggy pent-house, and slight moustache, and short upper lip, and massive under jaw, and 'juicy' neck, with much of the voluptuous force of the best type among the Roman emperors, and affluent curls, interprets to us his book, and unmistakably gives us assurance of a man, every inch of him. It speaks much for his independence that at a time when prefatory verse-eulogies were the rule, and their absence almost the exception, his book came out with his own self in it alone, save in the engraved

Latin lines underneath his bust-portrait. The I. H. C. of these lines I take to have been young John Hall, of Cambridge—to whom in turn Herrick addressed a panegyric. Curiously enough, even Lord Dundrennan and other after-critics have left uncorrected such plain errors as 'minor es' for 'minores,' and 'major es' for 'majores,' which, as Marshall was the engraver, recalls Milton's Greek, that he caused his unfortunate engraver innocently to place under his portrait."

Dr. Grosart gives the Latin lines, the last two of which as amended (!) by him are :—

Vt solo minores Phœbo, sic majores Vnus
Omnibus Ingenio, Mente Lepore, Stylo.

Which he thus Englishes :—

Phœbus except, all else thou dost outvie
In style, and beauty, and capacity.

Is Dr. Grosart unable to scan? His line is nonsense. He corrects where no correction is needed.

F. C. Birkbeck Terry.

There is a splendidly executed portrait of the poet prefixed to the Rev. A. B. Grosart's edition of the 'Hesperides, Noble Numbers,' &c. (Chatto & Windus). Alfred Jewell.

Ulph Family (8th S. vi. 389).—When I was a boy there was an ironmonger named Ulph, at St. Ives, Huntingdonshire. He or his descendants may, or may not, be there still.

C. F. S. Warren, M.A.

Longford, Coventry.

Sir William Stanley, third Lord Monteagle (8th S. vi. 287, 352).—I am obliged to Mr. Radcliffe for his reply. But if he will refer to one of his own notes (8th S. iv. 333) he will find that he attributes the knighthood of February 22, 1646/7 to Sir William Stanley of Hooton. I am inclined to think that this knighthood is to be rightly assigned to Sir William of Monteagle. The arms borne by him were those of Stanley, differenced by the crescent (Metcalfe's 'Book of Knights') indicating a second son. This raises the question as to the date of Sir William of Hooton's knighthood. W. D. Pink.

Collection of Poems (8th S. vi. 388).—Is this book one of the many frauds supposed to have been translated from the original Gaelic? In Macaulay's 'Biography of Samuel Johnson' there seems to be a reference to these "many frauds." About the beginning of 1745 his 'Journey to the Hebrides' was published, and was during some weeks the chief subject of conversation in all circles in which any attention was paid to literature :—

"But even in censure Johnson's tone is not unfriendly. The most enlightened Scotchmen, with Lord Mansfield at their head, were well pleased. But some foolish and ignorant Scotchmen were moved to anger by a little unpalatable truth which was mingled with much eulogy, and assailed him whom they chose to consider as the enemy of their country with libels much more dishonourable to their country than anything that he had said or written. They published paragraphs in the newspapers, articles in magazines, sixpenny pamphlets, five-shilling books. One scribbler abused Johnson for being blear-eyed; another for being a pensioner; a third informed the world that one of the doctor's uncles had been convicted of felony in Scotland and had found that there was in that country one tree capable of supporting the weight of an Englishman. Macpherson, whose Fingal had been proved in the journey to be an impudent forgery, threatened to take vengance with a cane. The only effect of this threat was that Johnson reiterated the charge of forgery in the most contemptuous terms, and walked about during some time with a cudgel which, if the impostor had not been too wise to encounter it, would assuredly have descended upon him like a hammer on the red son of the furnace."

John Skinner.

7, Ashley Street, Carlisle.

The Kilburn (8th S. vi. 428).—The stream about which Mr. R. C. Davenport inquires was the Kil burn, or brook. It rose on the southern slope of the Hampstead heights, flowing through West End and Bayswater, thence under the Uxbridge Road, near St. George's burial ground, fed the Serpentine, and eventually passed into the Thames at Pimlico. The brook has, however, long since disappeared from sight, and now does duty as a sewer. The rivulet is in old records indifferently called Cune burna, Keele bourne, Coldbourne, and Kilbourne. Some few years ago I printed a short paper on 'Old Kilburn and its Priory,' which incidentally gives some slight information about the Kil-bourne, and I shall be pleased to forward a copy to Mr. Davenport if he sends me his address for that purpose.

F. A. Russell.

3, Nemoure Road, Acton, W.

Mr. R. C. Davenport may find an answer to his query in 'Old and New London,' vol. v. p. 243:

"Like Tybourne and Mary le Bourne, so Kilbourne took its name from the little Bourne or brook.....rising on the southern slope of the Hampstead Hills. It found its way.....towards Bayswater, and thence passing under the Uxbridge Road, fed the Serpentine in Hyde Park."

Mus Urbanus.

"Dog" Dent (8th S. vi. 349, 436).—I should like to add to my note that a memoir of this person, who died on November 14, 1826, appears in the *Gentleman's Magazine*, vol. xcvii. (1827) part i. p. 179. His library has been celebrated in verse by Lord Thurlow. F. Adams.

In 'The Royal Kalendar; or, Complete and Correct Annual Register' for the year 1791, printed by Debrett, the town residence of this gentleman is given as "Cecil-street." He must, therefore, have afterwards migrated westward to Mayfair. W. R. Tate.

Walpole Vicarage, Halesworth.

At the time of his death in 1826 the newspapers stated that he was the son of a writing master in a Cumberland parish school, and became clerk to Child, the banker, who left him 10,000*l*. Mathias,

in the 'Pursuits of Literature' (1801, pp. 212–3), has a note about "Dent and dogs." W. C. B.

ENGRAVER (8th S. vi. 468).—MR. HICKINBOTHAM should have searched the lists of engravers in the excellent Birmingham Library before writing. Antoine Marcenay de Ghuy was a well-known, though a wretchedly bad engraver. See 'Histoire de la gravure en France,' by Duplessis.

E. M. H.

Marcenay de Ghuy was a French painter and engraver. About 1775 a folio volume of his engravings (of which I possess a copy) was published. In it is the 'Testament d'Eudamidas.' The subjects are after Poussin, Vandyke, Rembrandt, Le Brun, and other masters. G. H. THOMPSON.

Alnwick.

[More replies are acknowledged.]

DIRT (8th S. vi. 448).—"Dirt is only matter in the wrong place" was said by Lord Palmerston, quoting from an unacknowledged source.

CONSTANCE RUSSELL.

Swallowfield, Reading.

This saying, I think, has been ascribed—doubtless among others—to Lord Palmerston. If I remember rightly, it is so authenticated in a book which amused us juveniles in the fifties and sixties, 'Aunt Judy's Tales.'

EDWARD H. MARSHALL, M.A.

"ORISONS" (8th S. vi. 423).—I have not noted any example in print of *orison* = morning prayer, but it may be interesting to DR. SMYTHE PALMER to know that the late Dr. B. H. Kennedy was one for whom the word had this meaning. Three years before his death I was in correspondence with him on etymological matters. One of the many words which I discussed with him was *orison*, which he had placed as a derivative under *oriri* in the new edition of his 'Latin Vocabulary.' On July 27, 1886, he writes:—

"I fear you must think me a very obstinate and self-confident person, but I hope you will be more lenient ere we part. I have already adopted your views on many points.....As to *orison* I gave way so far as to withdraw it from its place under *oriri*, but I am still not so fully satisfied as to wish [I must complete from memory, having preserved only part of the letter] to put it under *orare*."

His objection to *orison* from *oration* was, in his own words: "The bare *i* for *ai* (= *ā*) is surely very unusual: *ratio* becomes *raison*, not *rison*." I submitted, in reply, the analogous formations "comparison" and "venison"; and when in a later letter he declared that he had never seen *oratio* = prayer in any Latin that had come under his eye, I reminded him of "oratio Dominica" and quoted a passage from St. Augustin. He writes, accordingly, on Aug. 9:—

"You must not suppose me to be such a conceited buzzard as to cling to old fancies in the teeth of evidence. .....As to *orison* you have totally disabused my mind of a lifelong error founded on the form in *i*, and [the italic is his] on my never thinking of *oratio* in the sense 'prayer,' not being as familiar with Augustin, &c., as I am with Cicero, &c."

I think it not unlikely that it was the verse of Milton ('Paradise Lost,' v. 145)—

Their orisons, each morning duly paid—

that originally led to his misconception of the meaning and so laid the foundation for his wrong etymology. But the letter in which he declared *totidem verbis* the meaning the word had for him is lost.

F. ADAMS.

14, Eastlake Road, Camberwell, S.E.

"GRASS-WIDOW" (8th S. vi. 188, 258, 354).—Nall's 'East Anglian Glossary,' 1866, gives, "*Grass-widow*. In Suffolk, *Grace-widow*: a betrayed and deserted fair one." This in some degree bears out Judge Turpie's derivation, as quoted by MR. E. H. COLEMAN (p. 259, *ante*). But may not the term have applied to those widows referred to in the 19th Canon of A.D. 1009, in which the "Wise Men" ordained:—

"Let every Widow that duly contains herself be under God's Protection and the King's; and let her continue a whole Twelvemonth without an Husband, and afterwards marry whom she will"?

The term does not appear to have been slangy in its origin. Compare *Grass Week* for Rogation Week.

JAMES HOOPER.

Norwich.

In the parish register of Halstead, Essex, is the following:—

"Matthew Beadle, sen', widower, and Katheren Chadduck, *grasse widdow*, both of this parish, were joined in marriage the 9th of October, 1654, by William Harlackendon, one of the Justices of the Peace for this county."

On another page of the same book, where the publication of the agreements for marriage, according to the Act of 1653, are entered, the title of *grasse widow* is again given to Katherine Chedduck (? Chadwick). A similar term occurs in the register of St. Nicholas, Newcastle-on-Tyne, 1627, "Margret the Grace wyfe bur: 11th June." This designation appears to have been given to the woman on account of her condition at the time. Now we should call her "une femme grosse."

C. SPERLING.

COFFEE (8th S. vi. 345).—Evelyn was admitted a fellow commoner of Balliol College on May 10, 1637, and matriculated on May 29. Under May 10, he says:—

"There came in my time to the Coll: one Nathaniel Conopios out of Greece, from Cyrill the Patriarch of Constantinople, who returning many years after, was made (as I understand) Bishop of Smyrna. He was the first I ever saw drink coffee, which custom came not into England till thirty years after."

PAUL BIBBLEY.

Tray-cloth (8th S. vi. 227).—May not this refer to the prowess of George II.—our last fighting king—at the battle of Dettingen? A medal was struck, somewhat like in design, for an engraving of which see Smith's 'Smaller History of England.' Edward H. Marshall, M.A.

The Brassey Institute, Hastings.

Livery Lists of London (8th S. vi. 428).—William Herbert, Librarian to the Corporation of the City of London, in his 'History of the Twelve Livery Companies,' gives the names of the "Freemen Householders" of the great companies in or about the year 1537. The history of some of the companies has been written, namely, Grocers, Clockmakers, Merchant Tailors, Ironmongers, Barber Surgeons, Mercers, &c., all of which are in the Guildhall Library, and much of the information required by your correspondent can be obtained. Everard Home Coleman.

71, Brecknock Road.

A Royalist Inscription (8th S. vi. 409).—Was there not a "sentiment" similar to this, in eating a bit of bread, and saying "God send this crumb well down"? Where is the reference?

Edward H. Marshall, M.A.

Hastings.

No doubt the editorial note gives the solution of this enigma. D'Israeli, in 'The Curiosities of Literature,' under "Drinking Customs in England," says:—

> "The Cavaliers under Cromwell's usurpation usually put a crumb of bread into their glass, and before they drank it off, with cautious ambiguity, exclaimed, 'God send this crumb well down!'"

E. S. A.

"They were each of them" (8th S. vi. 225, 349).—Mr. Kinglake could have expressed his meaning clearly, in good English and in as few words, without using this phrase at all. But it is a phrase of which he is inordinately fond. "Pruning" our language "of idioms" may be wrong or may be necessary. I do not think this is an idiom; but one can cram one's style so full of idioms, or, worse still, of one idiom, as to bring it to the level of slang.

That the critic went "out of his way," or that the sentence is "readily understood," proves nothing as to exactness or inexactness. Intelligibility is one thing; the "refined and polished style" claimed for Mr. Kinglake is quite another. The use of parentheses would not mend matters, for they are not commonly found in a good style. The evidence of a great name cannot make bad grammar to be good, and the exigencies of verse hinder it from making rules for prose.

W. C. B.

Accuracy we know, and inaccuracy we know, but what shall we call that *tertium quid* which satisfies Mr. C. A. Ward? So that we can make ourselves understood what matters? Precision is unattainable, definitions are the fool's play of philosophers.

The other day Mr. Gladstone wrote: "None of our actions *end* with the doing of them" (*Nineteenth Century*, September, 1894, p. 326); and in 1868 Dean Stanley wrote:—

> "The ancient Norman rule was still kept up in the thirteenth century, so far as to prohibit absolutely the use of any language but French in their [Westminster scholars'] communications with each other. Neither English nor Latin *were* permitted."—'Memorials of Westminster Abbey,' p. 379.

Earlier in the same volume (p. 213) the Dean wrote: "Each of the two stately figures.....*live* in the pages of Clarendon."

Have we, indeed, reached the millennium of go-as-you-please, when the sharpest and quickest hints are to take the place of ordered and logical speech? Because perfection is not of this earth, are we to accept any slovenly makeshift?

James Hooper.

Norwich.

I do not defend—in fact, I very much disapprove—the habit of mixing up collective and distributive words. But the habit can plead great antiquity. Virgil writes: "Quisque suos patimur manes." But where does Mr. C. A. Ward find the words "plumeless biped" in Plato? We know that the words occur in Aldrich's 'Logic,' where man is jestingly defined as "animal bipes implume"; but it will be news to most Oxford men at least that Plato is responsible for them.

E. Walford, M.A.

Ventnor.

Artificial Eyes (8th S. iii. 108, 211; v. 187, 236, 379).—I have read somewhere (I believe in Larousse's 'Dictionnaire Universel') that Plutarch has preserved the name of one of the most skilful makers of artificial eyes, M. Rapilius. How far these articles were in use among the Greeks, who are even said to have learned something from the Egyptians, is a question which I leave to the research of others. The Romans, however, though given to wearing false teeth and hair, had no substitute for a lost eye. Hence Martial's epigram (xii. 23):—

> Dentibus atque comis, nec te pudet, uteris emptis.
> Quid facies oculo, Lælia? non emitur.

There is a remarkable note on the "antiquity of false eyes" in Timbs's 'Curiosities of History,' third edition, p. 179. F. Adams.

14, Eastlake Road, Camberwell, S.E.

Dante G. Rossetti: George Meredith (8th S. vi. 286, 318).—It is a gain to find that my note has elicited Mr. Walford's valuable communication on the authorship of articles in *Once a Week*. The privacy of Mr. Meredith

must be respected, but it would be interesting to learn something more about the poems which Dante Rossetti is said to have contributed to that serial. I have only the first three volumes at hand, and no poem in them other than that which I cited seems to bear the mark of his inimitable touch. There are a couple of poems by Miss Christina Rossetti, the first of which ('The Round Tower at Jhansi,' i. 140) is incorrectly signed "Caroline G. Rossetti." It is gratifying to learn, as I have done to-day from the *Athenæum* of November 3, that Mr. W. M. Rossetti has taken in hand the biography of his brother.

I merely meant, in referring to Miss Martineau, that she was the "representative woman" on the staff of *Once a Week*, and not that she solely represented feminine literature. In using the epithet "tepid" I referred chiefly to her novels which appeared in that publication. That a considerable degree of warmth has been displayed by her and many other ladies, maiden and married, in dealing with social questions, cannot be denied, but I think Mr. Walford will admit that it must be measured by a different kind of thermometer from that with which we gauge the temperature of 'The Heavenly Twins' and 'A Yellow Aster.' I do not think Miss Martineau was taken as a model by the gifted authoresses of those works. W. F. Prideaux.

Jaipur, Rajputana.

Inventories of Household Goods (8th S. vi. 329).—Bottling boot.—A leather case to hold a bottle while corking (Annandale).

Black poles.—Poles in a copse which have stood over one or two falls of underwood (Halliwell, Wright).

Blood stick.—A short heavy stick used by farriers to strike their lancet when bleeding a horse (Halliwell, Davies).

Carrying cowl.—Cowl, a vessel to be carried on a pole between two persons for the conveyance of water (Davies, Annandale).

Kerf.—The sawn away slit in a piece of wood (Ash, Bailey).

Maslin kettle.—Nares says maslin is anything composed of mixed materials, as metal of different ores united,—

> Nor brass, nor copper, nor maslin, nor mineral.
> 'Lingua,' Old Play.

For further instances of the use of the word, in this and another sense, see 'Maslin Pots and Pans,' in 'N. & Q.' 1st S. x. 182, 393; 6th S. vi. 47, 158; x. 289; xii. 471; 7th S. iii. 385, 485; iv. 57, 310, 451; v. 70, 118, 278; xi. 83; 8th S. iv. 144, 296, 355, 532; v. 155.

Piggen.—A small wooden vessel, like a half barrel, with one stave longer than the rest to serve as a handle (Annandale, Wright).

Quilting frame.—Would not this be a frame for holding together two folds of any material, while some soft substance is stitched between them?

Upton chair.—Upton is a very ancient town, ten miles from Worcester. The meaning of the word is plain. Everard Home Coleman.

71, Brecknock Road.

Bettle.—A flat piece of board, used for beating or washing coarse articles. This is still used by the Irish, and also by French and Dutch laundresses.

Blood stick.—This was a neccessary implement for mixing the horrible compound called black, or blood pudding, which required the principal ingredient to be used while warm and in a fluid state, and consequently to be kept constantly stirred, in order to prevent its coagulating. I find several receipts for making this composition in my grandmother's cookery book of a hundred years ago. The other articles named I am unable to identify. C. A. White.

Searce.—A fine sieve made of lawn.

Skeel.—Query *skellet*, a vessel of metal, with feet, for boiling (Bailey's 'Dict.,' 1730).

A. E. Welby.

13, Queen Anne's Gate.

Cider hairs.—Not hair sieves, but greaves of rough hair cloth, in which apple pulp was placed to be further squeezed by a press, after being broken up by the stone roller in the mill.

Spit with cookhold.—The cookhold was a sharp two-pronged fork through which the flat spit was passed; its use was to hold the joint firm on the spit.

Iron streak fender.—A fender provided with a flat bar for holding plates to warm them; it could be slid backwards and forwards from the front of the fender.

Cheese cowl.—Large tub in which the curds were first formed and broken up.

Ladder.—A frame not unlike a short ladder, which crossed the cowl, resting on its edges.

A. W. Cornelius Hallen, M.A.

Oxford Statue (8th S. vi. 285, 437).—In the earliest English Bibles there is a woodcut of Cain killing Abel with the jawbone of some animal, it may be an ass. It is in Coverdale's 1535, Matthews' 1537, Becke's 1549, and probably in others. Jackson gives a copy of the cut, which is a very spirited one, at p. 462 of his 'History of Wood Engraving.' This subject of the jawbone has been discussed before in 'N. & Q.' I remember writing a long note for it some years ago. R. R.

Boston, Lincolnshire.

The Sultan's Cipher (8th S. vi. 408).—An account and a description of the Sultan's cipher are given in "Turkey, by Stanley Lane-Poole, assisted

by E. J. W. Gibb and Arthur Gilman; London, T. Fisher Unwin.....New York, G. P. Putnam's Sons, 1888" (p. 328), one of "The Story of the Nations" series. In describing the functionaries of state the authors say:—

"The second division of the Companions of the Pen was that of the Khojas, or Clerks. These officials were subdivided into four departments. All matters connected with the finances were entrusted to them. Among the functionaries who formed the first department were the Defterdār, or Minister of Finance, and the Nishānji Bashi, whose duty was to trace the Tughra or cipher of the Sultan at the head of all the documents presented to him for that purpose. This Tughra, with the appearance of which most of us are familiar from seeing it on Turkish coins and postage stamps or on pieces of embroidery or inlaid mother of pearl work, contains, ornamentally written, as a sort of monogram, the names of the reigning Sultan and his father, together with the title of Khan and the epithet *el-muzaffar-dāimā*, or 'victor ever.' The Tughra is said to have originated in this way. Sultan Murād I. entered into a treaty with the Ragusans, but when the document was brought for his signature, he, being unable to write, wetted his open hand with ink and pressed it on the paper. The first, second, and third fingers were together, but the thumb and fourth finger were apart. Within the mark thus formed the scribes wrote the names of Murād and his father, the title of Khān, and the 'victor ever.' The Tughra, as we now have it, is the result of this; the three long upright lines represent Murād's three middle fingers, the rounded lines at the left side are his bent thumb, and the straight ones at the right are his little finger."

On p. 329 is given the Tughra of Abd-ul-Aziz. The date of this treaty between Murād (Amurath) and the Republic of Ragusa was 1365 (*ibid.* p. 35).

Robert Pierpoint.

Cunb (8th S. vi. 389).—Halliwell, in his 'Dictionary of Archaic and Provincial Words,' says it is the same as coigne, the corner stone at the external angle of a building. "Versura is also the coigne or corner of an house or walle whereat men dooe turne" (Elyot). There are other instances of the use of the word in the same sense:—

See you yond coign of the capitol; yond corner-stone.
Shakespeare.

And Cape of Hope, last coign of Africa.
Sylvester's 'Du Bartas,' 1641.

Everard Home Coleman.

71, Brecknock Road.

Compare Cunobelinos, said to mean "hound of war," Latin *canis*, Greek *kuon*. *Con* is a frequent prefix in Celto-Roman, *ex. gr.*, Conovium, Convetonium, Condate, Confluentes, now Coblentz; Latin *con*, *cum*, Welsh *cym*. Coblentz marks a river junction, a sacred spot, as the *prayaja*, now Allahabad, in India; the native form is from *yaj*, "to worship," with prefix.

A. Hall.

13, Paternoster Row, E.C.

Bonfire (8th S. v. 308, 432; vi. 173, 252, 416).—The passages asked for by Col. Prideaux from the 1537 Bible are as under:—

"And they buryed hym in his awne sepulchre, whych he had made in the cytye of Dauid | and layed hym in the bed whych he had fylled wyth swete odoures of dyuerse kynds | made by ye crafte of ye potecaryes. And they did exceadynge great coste about buriēynge of him."—2 Chron. xvi. 14.

"O Zedekiah thou kyng of Juda: Thus sayeth the Lord vnto the: Thou shalt not be slayne w^t^ the swearde | but shalt dye in peace. Lyke as thy forefathers the kynges | thy progenitours | were brēte: so shalt thou be brēt also."—Jeremiah xxxiv. 5.

I have read early Bibles extensively and noted peculiar words and phrases, but I believe I have only met with "bonefire" in the 1537 Bible, and those Bibles which are more or less reprints of it, such as Taverner's 1539, Becke's 1549, Day's 1551. Coverdale, the Great Bible, &c., have "burnyng" in place of "bonefire." The Douay Bible, 1609, which is a close rendering of the Vulgate, has:—

"And he died in an exceding vile infirmitie, & the people made him not exequies according to the manner of burnyng, as they had done to his anceters."

R. R.

Boston, Lincolnshire.

Col. Prideaux asks what were the burnings customary at the Jewish funerals. The German translation of 2 Chron. xxi. 19, gives *trauen-feuer* = bonfire = fire of mourning. The Jews had also *freudenfeuer* = bonfire, also = fire of joy. In both incense was burned. The burning of bones on the altar, spoken of in 2 Kings xxiii. 16, meant the utter destruction of the Baal and Ashteroth, &c., idolatry (Cf. Exod. xxxii. 20). The very bones of the false prophets were disinterred and burned, and treated with utmost indignity. As modern instances compare the treatment of Cromwell's body, and of those of the kings of France at St. Denis. *Bonfire* may perhaps be "bonefire in the sense Wycliff uses the word.

W. H. Langhorne.

Coblenz.

"Sandwich Men" (8th S. vi. 469).—There is a reply by anticipation in 'N. & Q.' (6th S. viii. 434):—

"It may not be out of place to record that it was Charles Dickens who first applied the term 'sandwiches' to the bearers of double boards of advertisements. For in the 'Dancing Academy' in 'Sketches by Boz,' we read of 'an unstamped advertisement walking leisurely down Holborn Hill.....an animated sandwich, composed of a boy between two boards.'

"Chas. A. Pyne."

Ed. Marshall.

Professional Accountants (8th S. vi. 448).—My great-grandfather (*ob.* 1800), who held the office of Accomptant to the General Post Office for Scotland, also practised in Edinburgh on his own account for perhaps twenty years prior to his death, and was, I believe, factor to the Wharncliffe Scotch estates, among other business. One firm now practising in the City of London under

another name dates from the earliest years of this century. One of the earliest notices of the profession is to be seen on a mural slab in the chancel of St. Mary's, Chesham, Bucks :—

"Heere lyeth part of Richard Bowle, who faithfully served divers great lordes as auditor on earth, but above all he prepared himself to give up his account to the Lord of Heaven, and now hath his *quietus est*, and rests from his torments and labours. He was a lover of God's ministers, a father of God's poore, a help to all God's people, and beleeves that his flesh, which with the soule was long tormented, shall with the same soule be eternally glorified. He died the 16th of December, 1626, and of his age 77."

The internal evidence as to his "torments and labours," and of his being auditor to "divers great lordes" are conclusive that he was a professional accountant. W. C. J., F.C.A.

A correspondent of 'N. & Q.' (7th S. iii. 47) asked for references to any earlier mention of an auditor than the statute 13 Edward I., cap. 2 (1284), which points to its use long before the South Sea Bubble (1720). No reply to this query has appeared. EVERARD HOME COLEMAN.

71, Brecknock Road.

Miscellaneous.

NOTES ON BOOKS, &c.

The Nights of Straparola. Translated by W. G. Waters. 2 vols. (Lawrence & Bullen.)

For the first time the 'Piacevoli Notte' of Giovanni Francesco Straparola have appeared in an English dress. How little is known in this country concerning the great Caravaggian story-teller may be inferred from the fact that a writer in one of our daily papers has assumed his name to be that of a fairy. Amusing as is such a blunder, it is so far pardonable that no person holding the name of Straparola has been known to exist. It is supposed to be a name of pure fantasy, indicating a tendency to verbiage, with which neither the writer himself nor the characters included in his setting, by whom the stories are told, can justly be charged. In spite of his poems and his novels—the latter of which have been abundantly used by his own countrymen, have had the signal, if not unique, honour of being plundered by Molière, and have enriched folk-lore with some precious stories—the man who called himself Straparola has not been traced. His latest editor and translator declares that neither in Caravaggio, which is a small town about half way between Cremona and Bergamo, nor elsewhere is such a name to be traced. Perhaps, however, the clue to his individuality is not quite so hopeless as successive editors have held. President over those by whom the stories constituting the 'Piacevoli Notte' are told is Lucretia, the wife—Mr. Waters assumes the widow—of Giovanni Francesco Gonzaga, cousin of Federico, Marquis of Mantua. It seems extremely probable that Straparola obtained his Christian names from the Gonzaga in question. We come here, moreover, on a clue to the date of the work, which has not yet been settled. Straparola speaks of Federico de Gonzaga as Marquis of Mantua. Now, on March 25, 1530, Federico received from Charles V. the title of duke, which title, at his death, in 1540, he bequeathed to his successor. The chief distinction that belongs to Straparola is that of collecting, and in some cases, it is thought, of inventing, the fairy stories subsequently used by Perrault, Madame d'Aulnoy, and other French writers. One of the stories still credited to him, after undergoing some slight modification, developed into 'Puss in Boots.' As a rule Straparola—it is easiest to use the name he assumed—is a confirmed and an avowed borrower. A list of his obligations and a catalogue of variants and the like of his stories are supplied by Mr. Waters at the close of his volumes. Morlini and Ser Giovanni are the people he most commonly plunders, but four tales are traceable to the 'Arabian Nights,' and others also to Eastern sources. Those by whom the stories are supposedly told are, as in the 'Decamerone,' noble or distinguished gentlemen—among whom are Pietro Bembo and Gregorio Casali, English ambassador from Henry VIII. to the Pope—and lovely, virtuous, and high-born ladies, the latter being the principal narrators. Escaping from the "turbulent court of Milan," they take shelter at Murano, under the protection of Venice, and here, during the Carnival, they amuse themselves with anecdotes, often of a sufficiently risky kind, and with enigmas, for which the word risky would be the most gracious of euphemisms. A few of the stories are tragic. Most frequently they are, like other compositions of the age, merry. Not seldom they are indecorous, and occasionally coarse—to this age incredibly coarse. Not coarser are they, however, than Chaucer occasionally is; and it is difficult for people in this age to estimate what then was and was not coarse. The stories are told, it must be remembered, in almost every instance by ladies of rank and of assumed virtue, and even, for that day, purity. None the less, Mr. Waters is compelled now and then to substitute a French for an English rendering, using for this purpose the translation of Pierre de Larivey, the French dramatist, and Jean Louveau, which is one of the most interesting works in Jannet's "Bibliothèque Elzevirienne." In despite of the licence in which Straparola indulges—a licence for which he has been warmly fustigated—his book is a precious mine to the folk-lorist. In the present admirable translation of Mr. Waters, and with the marvellous illustrations of Mr. E. R. Hughes, A.R.W.S., it constitutes one of the most attractive books of the season, and will find a place in most carefully constituted and guarded libraries. The object in the enigma is to describe a thing in language that almost forces an indelicate meaning upon it. When the hearers are shocked, the fair propounder shows that it is capable of a perfectly cleanly interpretation. Something of the same kind exists, as students of folk-lore know, in English. Instances from the vernacular cannot, however, in these days, be quoted. To scholars and bibliophiles the two volumes, with their lovely type, paper, and other advantages, strongly appeal. To such it should and will be confined.

Matteo Bandello. Twelve Stories selected and done into English by Percy Pinkerton. (Nimmo.)

In days in which the 'Decameron' is frequently reprinted, the original text of the 'Arabian Nights' is given to the world, and the works of Straparola are appearing, who shall say that the novels of Bandello shall not see some day the light? Inferior as these are to the tales of Boccaccio, they are at least equally free, and they are written with great verve and very distinct narrative power. They lean, perhaps, in the uncleanliness of some of their details rather to the fair Queen of Navarre than to the great Florentine novelist, and there are respects in which the merry Bishop of Agen, who delighted the Huguenots and scandalized the Catholics, might run in a curricle with the joyous priest of Meudon. At any rate an attempt—the first, so far as we are aware—to introduce Bandello to English readers has been

made. Twelve novels of this author have been translated, and, with a good memoir of the pious bishop (!), given to the world in one of Mr. Nimmo's goodly and appetizing volumes. It is needless to say that the seamy side of Bandello is kept back. Not a single specimen of his obscenity or grossness is given. His humour, which is very effective, is illustrated in the story of the ass which got into church one night and frightened the Prior of Modena and his monks. The more serious and tragic stories are most abundantly represented. Among these the place of honour must be assigned to "the sad end of two hapless lovers, one dying of poison and the other of grief," which supplied Shakespeare with 'Romeo and Juliet.' The grim story of Simone Turche and his murder, "in unheard of fashion," of Geronimo Diodati, for which he is afterwards burnt alive in Antwerp, is told again. It is a pity that Webster did not get hold of these *novelli*. We learn also how Pandolfo del Nero is buried alive with his mistress, and finds, by a strange chance, she is not dead. The tales are excellently translated, and constitute very agreeable reading. It seems as if further incursions in the field of Italian fiction were meditated, since the volume is headed "Novellieri Italiani."

The Surprising Adventures of Baron Munchausen. With an Introduction by Thomas Seccombe. (Lawrence & Bullen.)

A NEW and brilliant edition of Munchausen appears, with original, quaint, and humorous designs by Messrs. William Strang and J. B. Clark, and with a learned and judicious introduction by Mr. Seccombe. In the latter, which is equally ingenious and readable, the authorship is assigned to Rudolph Erich Raspe, concerning whom ample information is supplied. The obligation of the author to the *facetiæ* of Bebel, or Bebelius, is new to us, and we are glad to have it pointed out. Raspe is acquitted of all responsibility for the continuation, which is, indeed, as Mr. Seccome says, "a melancholy example of the fallacy of enlargements and sequels," and must, he holds, have been written by a bookseller's hack. The illustrations are of the newest order of comic extravagance, and are in many cases very comic. The physiognomy assigned the mendacious baron is very happy, and the designs generally are full of spirit. Everything possible has been done by the publisher to make this the accepted edition of Munchausen, and the quaintly illustrated cover and the oddly mottled edges are altogether in keeping with the contents.

The Odes of Horace. Translated into English by the Right Hon. W. E. Gladstone, M.P. (Murray.)

THE fact that the 'Odes' of Horace, like all other masterly lyrics, are practically untranslatable has never daunted scholars or poets, and version succeeds version. Taking the highest standpoint, it is a feather in the cap of a poet if he can translate adequately half a dozen odes, or even a single ode. Milton contented himself with one together with a few detached lines. The rendering by this arch poet, though as good as another, adds nothing to Milton's reputation, and is as unlike Horace as it can be. It is impossible not to admire the splendid vitality that enables Mr. Gladstone, at an age when most men "sit idle on the household hearth," to undertake and discharge a task of translation from which youth might shrink, and it would be injustice not to regard the work as substantial accomplishment. No better translation of Horace exists, and a better is not easily to be hoped. Very severe are the restrictions Mr. Gladstone puts on a translator of Horace. He should "largely abridge the syllabic length of his Latin text; should carry compression to the farthest practicable point; should severely limit his use of licentious and imperfect rhymes; should avoid those irregularities in the use of the English genitive which are so fatal to euphony.....and should endeavour.....to preserve in all cases the sense and point of his author, and should sparingly allow the perilous but seductive doctrine of free translation." The two predecessors with whom it is natural to compare Mr. Gladstone are Prof. Connington and Sir Theodore Martin. The latter is the most mellifluous of the three, Connington the most adequate, Mr. Gladstone the most exact. Taking the famous 'Ode to the Bandusian Fount,' III. xiii. — of which, somewhat curiously, Sir Theodore gives two versions—we find

> A kid to-morrow shall be thine
> Whose forehead augurs love's delight
> And battle's

is closer, concisor, and in the main better than Sir Theodore's

> To-morrow shall be thine
> A kid, whose horns, just budding, dream
> Of love and battles both—

destinat justifies a good deal, but it does not justify dreaming horns—but, perhaps, less vigorous than Connington's

> A kid whose crescent brow
> Is sprouting all for love and victory.

None is, perhaps, very good, but there is where the difficulty comes in. We cannot carry out the task of comparison, nor will conditions of space allow us to quote versions of the latest translator. We congratulate Mr. Gladstone on his work, and cannot too highly rate the truly British energy and tact that induced the venerable ex-Premier to translate Horace as his predecessor in office, Derby, while still young, translated Homer.

The Complete Poetical Works of Constance Naden. Edited by Robert Lewins, M.D. (Bickers & Son.)

ADMIRERS of Constance Naden, and such are numerous, will be glad to have her collected poems in the exquisite little edition of Messrs. Bickers & Son. A complete little gem of a book. Some of the comic poems are excellent.

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We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Contributors will oblige by addressing proofs to Mr. Slate, Athenæum Press, Bream's Buildings, Chancery Lane, E.C.

BEADON ("Japanese Custom").—Your query is not suitable for our columns.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

HISTORY AND ARCHÆOLOGY.

Published by David Douglas, Edinburgh.

C. LOWTHER.—TOUR in SCOTLAND in 1629. OUR JOURNALL into SCOTLAND, Anno Domini 1629, 5th of November, from Lowther. By C. LOWTHER, Mr. R. FALLOW, and PETER MAUSON. 1 vol. demy 8vo. 5s. net.

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